

Surah 7 Surah A'raaf

THE HIGH WALL

THE LINK BETWEEN SURAH A'RAAF AND SURAH AN'AAM

Surah A'raaf is linked to Surah An'aam in the following five ways.

1. By Name: "By abstaining from ascribing partners to Allaah with regard to your crops and your animals (An'aam), Allaah will save you not only from Jahannam, but also from the barrier between Jannah and Jahannam (a place called A'raaf)."
2. Both the Surahs present a detailed discussion that refutes Shirk in deeds and Shirk in beliefs, using various types of proofs. In addition to this, Surah A'raaf tells man that, since the belief in Towheed has been clearly established, the message should be taken to everyone without feeling any **"difficulty"** in one's heart (as indicated in verse 2).
3. To refute Shirk, Surah An'aam presented a detailed account of the incident of Ibraheem ~~عليه السلام~~ while only briefly referring to the other Ambiyaa. On the other hand, Surah A'raaf discusses these Ambiyaa in greater detail.
4. While Surah An'aam furnished many details about the prohibitions introduced by man, Surah A'raaf mentions one of the most important of these i.e. performing Tawaaf of the Kabah naked. The Mushrikeen considering this to be an act that will draw them closer to Allaah. The Surah describes this to be Haraam and a grave sin.
5. Surah An'aam proves the abomination of the various types of Shirk beyond doubt. Surah A'raaf further instructs that the belief in Towheed should be propagated in earnestness and that one should withstand the ensuing opposition with perseverance.

A SUMMARY OF THE SURAH

This Surah makes the following three assertions.

1. Towheed should be propagated in earnestness and the resultant difficulties should be borne with patience and should not be allowed to disillusion one.
2. The laws revealed by Allaah must be obeyed and people should not formulate their own laws as a result of Shaytaan's manipulation. This is declared from verse 3, where Allaah says, **"Follow what has been revealed to you from your Rabb and do not leave Him aside to follow other friends."**
3. The third assertion made in this Surah is that **only** Allaah can be one's Helper and **only** He has complete control over all matters. He has not granted any other being control over any of these matters. This assertion begins with verse 54.

In verses 57 and 58, Allaah gives examples of the Mu'min and the Kaafir. Allaah says that the heart of the Mu'min is like fertile soil that flourishes and comes alive when the rains of Allaah's verses are showered on it. On the other hand, the heart of the Kaafir is like a barren and dry land

that does not benefit from the rain. Instead of being guided and inspired by Allaah's verses, the diseases of enmity and kufr only increase in the Kaafir's heart.

These three assertions are then discussed further in the incidents of six Ambiyaa. The episode of Nooh عليه السلام begins with verse 59, where Allaah says, **"Undoubtedly We sent Nooh عليه السلام to his nation..."** It terminates with verse 64, concluding with the words, **"Without doubt they were a blind nation."**

The second incident is that of Hood عليه السلام, which begins with verse 65 and ends with the words, **"...and We cut off the roots of those who rejected Our Aayaat and who did not have Imaan"** [verse 72].

The narrative of Saalih عليه السلام commences immediately thereafter (verse 73) and continues until the end of verse 79.

Allaah then discusses the episode of Loot . This narrative begins with the words, **"We sent Loot عليه السلام (as a messenger and) he told his people"** [verse 80]. The story terminates with the words, **"We showered on them a (frightful) rain (a shower of stones). See what was the plight (end) of the sinners"** [verse 84]. This incident relates mainly to the second assertion viz. that man should practise the injunctions commanded by Allaah. Men must regard what Allaah ordained as Haraam to be Haraam, and what He ordained as Halaal to be Halaal and should never fabricate their own injunctions. The people of Loot عليه السلام were so immersed in sin that the evil of sin and the forbidden nature of Haraam deeds left their hearts. They therefore did not treat as Haraam those deeds that Allaah had ordained to be Haraam.

The fifth narrative concerns Shu'ayb عليه السلام. The story commences with verse 85, where Allaah says, **"To Madyan We sent their brother Shu'ayb..."** Like the others, this incident is also discussed in some detail and it ends at verse 93, with the words, **"Why should I (now) grieve over a nation of Kaafiroon?"**

The sixth story is that of Moosa عليه السلام. The narrative begins with the words, **"Then after them (after the Ambiyaa mentioned earlier) We sent Moosa عليه السلام with Our Aayaat to Fir'oun and his chieftains (ministers)..."** [verse 103]. This lengthy account ends with the words, **"...so We sent to them a punishment (a plague) from the skies because of their wrongdoing"** (verse 162).

The incident of Moosa عليه السلام depicts the first assertion because he withstood numerous trials and adversities as he propagated the message of Towheed. The incident consists of eight consecutive episodes, each portrays a difficult part of his life.

سُوْرَةُ الْأَعْرَافِ مَكِّيَّةٌ وَمِنْهَا ثَلَاثُونَ آيَةً وَعَشْرُونَ رُكُوعًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Compassionate, the Most Merciful.

الْمَصَّ ①

1. Alif Laam Meem Saad (Only Allaah knows the correct meaning of these letters).

كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ①

2. This is a Book that has been revealed to you (O Muhammad ﷺ), so let there be no difficulty (doubt) in your heart about it (you should not think that it would be difficult to preach it to people because they may reject it); (it has been revealed to you) so that you may warn with it (warn people about the consequences of rejecting Imaan), and it is advice to the Mu'mineen.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ②

3. (O mankind!) Follow what has been revealed to you from your Rabb and do not leave Him aside to follow other friends (who are unable to deliver their promises). Little is the advice that you accept.

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ ③

4. How many towns did We not destroy when Our punishment came to them at night or while they were asleep during the afternoon?

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ④

5. When Our punishment came to them, their only call was, "We were certainly oppressors!" (However, this admission came too late and they died as Kuffaar.)

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ⑤

6. (On the Day of Qiyaamah) We shall definitely question those (nations) to whom Ambiyaa were sent (about their attitude towards the Ambiyaa and about their actions) and We will surely question the Ambiyaa (whether they conveyed the complete message to their nations).

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾

7. We will (then) certainly relate to them (their actions in the world) with (perfect) knowledge (so that they may admit to it). We were (certainly) not absent (from their lives and have perfect knowledge of what both the Ambiyaa and their nations did, regardless of whether their actions were public or secret. People can therefore not lie to Allaah.).

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

8. The weighing (of good and bad actions) on that day (of Qiyaamah) is the truth (and will be absolutely just) ! As for those whose scales are heavy (with good actions done with sincerity, love and devotion), they will be the successful ones (who will attain salvation).

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

9. As for those whose scales are light (lacking good actions and heavy with sins), they are the ones who have lost their souls (to destruction) because they were unjust towards (they rejected and denied) Our Aayaat.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

10. (O mankind!) We have certainly granted you a place to live on earth and in it We created for you the means for your existence. (Unfortunately, despite all these favours) Little is the gratitude that you show (to Us).

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾

11. Undoubtedly We created you (the father Aadam ﷺ), then fashioned you and then We told the angels, "Make Sajdah to Aadam!" They (all) made Sajdah except Iblees (Shaytaan, who then lived with the angels). He was not from those who made Sajdah.

قَالَ مَا مَنَعَكَ الْأَسْجُودَ إِذْ أُمِرْتُ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾

12. He (Allaah) said (to Iblees), "What stopped you that you could not make Sajdah when I commanded you?" He replied, "I am better than he (Aadam ﷺ) ! You have created me from fire and created him from clay." (While Iblees argued that fire is better than sand because fire burns upwards and sand falls down, he failed to realise that sand extinguishes fire and that it is constructive whereas fire is destructive.)

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾

13. He (Allaah) said (to Iblees), “Go down from here (from the heavens)! It is not for you (it is wrong for you) to be arrogant here! Go away, for you are surely from the disgraced (dishonest) ones!”

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

14. He (Iblees) asked, “Give me time (to live) until the day when they (creation) will be resurrected (raised from their graves).”

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾

15. He (Allaah granted the request and) replied, “Indeed you are of those who have been given time.”

قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

16. He (Iblees) said, “I swear that because You have sent me astray I will definitely waylay (wait in ambush for) them (mankind) on Your straight path (Islam).” (I shall do everything to stop them from Islam.)

ثُمَّ آتَيْنَاهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

17. “(To mislead them,) I will then approach (ambush and confuse) them from the front, from their backs, from their right and their left (in every possible manner and method) and You will not find most of them to be grateful (most of them will follow me and not Your Deen of Islam).”

قَالَ اخْرُجْ مِنْهَا مَذْمُومًا مَّدْحُورًا لِّمَنِ تَبِعَكَ مِنْهُمْ لَأَمَلَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

18. He (Allaah) said (to Iblees), “Get away from here disgraced (wretched) and banished (rejected). Whoever of them (mankind) will follow you, I shall fill Jahannam with all of you.”

وَيَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

19. (Allaah said) “O Aadam, you and your wife may live in Jannah. The two of you may eat from whatever you wish, but do not approach this tree, for then (if you eat from it) you will be of the wrong-doers (you will suffer a loss).”

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِحِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

20. So Shaytaan whispered to the two of them to expose (reveal) the private parts of

their bodies that were concealed from each other. He said, “Your Rabb has prohibited you from this tree only so that you do not become two angels and so that you two do not become immortal.”

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

21. He took an oath before them saying, “I swear that I am definitely one (sincere friend) who is giving you good advice (a sincere friend)!”

فَدَلَّهُمَا بِغُرُوبٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وُرُقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

22. So with dishonesty (by taking a false oath), he brought about their fall (from esteem in innocence). When they tasted from the tree, their private parts became exposed (and they became aware of their physical bodies) and they started gathering the leaves of Jannah over themselves (to cover their private parts). Their Rabb questioned them (saying), “Did I not forbid you from that tree and warn you that Shaytaan is your open enemy?”

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

23. They both said, “O our Rabb! We have oppressed our souls (done a wrong) and if You do not forgive us and show mercy to us, we will surely be of the losers (ruined).”

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

24. (Addressing Aadam ﷺ, his wife and their unborn progeny,) He (Allaah) said, “Go down all of you as enemies to each other (for the Heavens cannot be a battle field against Satan). On earth you shall have a place to live and a place to gain benefit for a while (for as long as you live).”

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

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25. He (Allaah) said (further), “There (on earth) you shall live, you shall die and from there you shall be removed (to be resurrected on the Day of Qiyaamah).”

يَبْنِي أَدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

26. O children of Aadam! We have indeed sent clothing down to you (made the raw materials for you and taught you how to make it) so that you may conceal the private parts of your

bodies, and (We have sent it to you) as a means of beautification. (However, besides physical clothing, We have also sent for you spiritual clothing, so remember that) The clothing of Taqwa is best (because it offers you protection from all evil). This (clothing) is from the Aayaat of Allaah so that you may take heed (so that you may think about it and realise Allaah's great powers and His favours to you).

يَبْنَىٰ أَدْمًا لَا يَفْتِنُكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا إِنَّهُ
يَرِيكُمْ هُوَ وَقَبِيلُهُ مَن حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٧٧﴾

27. O children of Aadam! Never let Shaytaan mislead (tempt) you as he (did when he) removed your parents (Aadam and Hawwa) from Jannah, tearing off (stripping) from them their clothing to expose to them their private parts. Surely he (Shaytaan) and his kind (the Jinn) see you in a way that you do not see them (because they are invisible to the human eye). Indeed We have made the Shayaateen friends of those who do not have Imaan (so these Shayaateen eventually control their lives. Man should always be on guard against Shaytaan's tricks at all times.)

وَلَا فَعَلُوا فَا حِشَّةً قَالُوا وَجَدْنَا عَلَيْهِمُ آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى
الَّذِي مَا لَا تَعْلَمُونَ ﴿٧٨﴾

28. When they (the Kuffaar) commit an immoral (evil) act, they say, "We found our forefathers on this (doing or believing this) and Allaah has commanded us with it." Say, "Surely Allaah does not command immoral (evil) behaviour (like making tawaf naked)! Do you speak such things against Allaah for which you have no proof?"

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ هُكَمَا
بَدَأَكُمْ تَعُودُونَ ﴿٧٩﴾

29. Say, "(Far from commanding immoral behaviour) My Rabb has commanded me with justice (that I should be just in all laws of the Shari'ah) and that you straighten your sights (devote yourself to Allaah) at the time of every prostration (salaah) and call to Him (worship Him with total submission), sincerely devoting your worship to Him (without committing Shirk). As He created you initially (without anything), so will you return (to Allaah on the Day of Qiyaamah)."

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ ﴿٨٠﴾

30. While there is a group that He (Allaah) has guided, there is another group that deserves to go astray (because of their wrong behaviour despite having seen the truth). Instead of Allaah, they take the Shayaateen as (their) friends (by adopting their preposterous beliefs, atheistic

ideals, polytheistic creeds and baseless speculation) and think that they are rightly guided.

يٰۤاَيُّهَا اٰدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا اِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝۳۱

31. O children of Aadam! Adopt your (clothing of) beauty (dress well) at every place of salaah (whenever you perform salaah). Eat, drink (what is Halaal without being greedy) but do not waste (do not be extravagant) for indeed He (Allaah) does not like those who waste.

قُلْ مَنْ حَرَّمَ زِينَةَ اللّٰهِ الَّتِي اَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ۚ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَعْلَمُوْنَ ۝۳۲

32. Say, "Who has forbidden the (objects of) beauty that Allaah has brought forth for His bondsmen and the pure foods (gratitude for bounties leads to Allaah)?" Say, "These (things of beauty and pure foods) are for the Mu'mineen in the worldly life (and non-Mu'mineen also share it with them) and (these things will be) completely for them on the day of Qiyaamah (when the non-Mu'mineen will have no share)." Thus do We explain the Aayaat for those who have knowledge (those who express gratitude to Allaah for all His favours).

قُلْ اِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطٰنًا ۚ وَاَنْ تَقُوْلُوْا عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝۳۳

33. Say, "My Rabb has forbidden open and secret immorality, sin, wrongful rebellion, associating partners with Allaah when He has not revealed any permission for it (whatsoever) and that you say things against Him for which you have no proof (such as saying that Allaah had commanded acts that He did not order)."

وَلِكُلِّ اُمَّةٍ اَجَلٌ ۖ وَاِذَا جَآءَ اَجْلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَلَا يَسْتَقْدِمُوْنَ ۝۳۴

34. There is a fixed term (a specific time) for every nation (after which they will be no more). When (the end of) their term arrives, they will neither be able to delay it a moment nor advance it.

يٰۤاَيُّهَا اٰدَمُ اِمَّا يٰۤاَتِيْنٰكُمْ رُّسُلٌ مِّنْكُمْ يَقْصُوْنَ عَلَيْكُمْ اَلْبٰیۤتَ فَمَنْ اَتٰنِیْ وَاصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝۳۵

35. O children of Aadam! When Rusul from (among human beings like) yourselves come to you relating to you My Aayaat, then whoever adopts Taqwa and rectifies (their behaviour), there will be no fear on them (in the Aakhirah), nor shall they grieve (in both worlds).

وَالَّذِيْنَ كَذَّبُوْا بِاٰیٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا ۙ اُولٰٓئِكَ اَصْحٰبُ النَّٰرِ هُمْ فِيْهَا خٰلِدُوْنَ ۝۳۶

36. Those who reject Our Aayaat and behave arrogantly towards them (*refuse to accept them*), **these are the residents of the Fire** (*of Jahannam*), **where they shall live forever** (*Hell also is eternal*).

مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَٰئِكَ يَنَالُهُمُ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمُ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا لَوْ أَنَّا مَكَنْتُمْ تَدْعُونَنَا مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَيْنَا أَنْفُسُهُمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٦﴾

37. Who can be more unjust than he who invents lies against Allaah or rejects His Aayaat? These are the ones whose share of the Book (*the Lowhul Mahfoodh*) **shall find them** (*they shall continue receiving their sustenance and other things that they are destined to receive in this world*) **until the time comes when Our messengers** (*the angels of death*) **will lift their souls saying, “Where are those** (*gods*) **whom you called upon** (*worshipped*) **besides Allaah?” They will admit, “They** (*our gods*) **have been lost to us** (*they cannot help us at all*),” and (*on this occasion of death*) **they will testify against themselves** (*they will admit*) **that they really** (*without doubt*) **were Kaafiroon.**

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا رَكَّوْا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لَأُولَهُمُ رَبَّنَا هَؤُلَاءِ ضَلُّونَا فَاتَّهِمُوا عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضَعْفٌ وَلَكِنْ لَا تَعْمُونَ ﴿٣٧﴾

38. He (*Allaah*) **will say** (*to them on the Day of Qiyaamah*), **“Enter into the Fire among the nations of Jinn and man who passed before you.” Each time a nation will enter** (*Jahannam*), **they will curse their sister nation** (*the nation before them whose evil ways they followed, leading them to ruin*). (*This will continue*) **Until, they are all gathered in Jahannam, the latter** (*those who followed the previous nation*) **will say regarding the former** (*the nation who were followed*), **“O our Rabb! These are the people who led us astray, so double their punishment of the Fire.” He** (*Allaah*) **shall reply, “For each** (*of you*) **there shall be double punishment, but you do not know it.”**

وَقَالَتْ أُولَهُمُ لَأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٨﴾

39. The former (*those who misled*) **will** (*then*) **tell the latter** (*the followers*), **“You were no better than us** (*because you chose your course just as we did*), **so taste the punishment for your actions.”**

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٣٩﴾

40. Indeed (for) those who reject our Aayaat and behave arrogantly towards them (refusing to believe them), the doors of the heavens will not be opened for them (their souls will not be allowed into the heavens after death) and they will not enter Jannah until a camel enters through the eye of a needle (it will be impossible for them to enter Jannah). Thus do We punish the criminals (who are guilty of kufr).

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٌ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٠﴾

41. They will have Jahannam for a bed and a canopy (of Jahannam) on top of them (as well). In this manner (by surrounding them with the Fire of Jahannam) do We punish the oppressors (by not giving them any relief from punishment).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤١﴾

42. As for those who have Imaan and who do righteous (virtuous) acts - (which is not difficult at all because) We do not place on a soul a responsibility unless it is within its capability - (then) these (people who have Imaan and who do righteous acts) shall be the dwellers of Jannah, where they shall live forever (Jannah is eternal).

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولٌ رَبِّنَا بِالْحَقِّ وَتُودُّوْا أَنْ تَكْفُرُوا بِالْجَنَّةِ أَوْ رِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٢﴾

43. We shall remove ill feelings (towards each other) from their chests (hearts). With rivers flowing beneath them (in Jannah), they will say, "All praise is for Allaah, Who has guided us to this (guided us to adopt the beliefs and acts that earned us this reward). We would never have been rightly guided had Allaah not guided us. Most certainly, the Rusul of our Rabb came with the truth (which we can clearly witness now)." It shall be announced, "This is the Jannah that you have been made to inherit (as descendants of Aadam ﷺ) because of the (good) actions that you carried out."

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَإِنَّهُمْ بَيْنَهُمْ رِجَالٌ عَلَىٰ أَعْقَابِهِمْ لِيُحْذِرُوا الْغَوَّاسَ أَتَوْا عَلَىٰ الْغَوَّاسِ مُشِيرِينَ ﴿٤٣﴾

44. The people of Jannah will call to the people of the Fire (Jahannam) saying, "We have found the promise (of rewards) of Our Rabb to be true. Have you found the promise (of punishment) of your Rabb to be true?" They (the people of Jahannam) will reply, "Yes!" Then an announcer shall announce between them (for both groups to hear) that the curse of Allaah is on the oppressors (wrongdoers) who are...

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿٤٥﴾

45. ...those who prevent (others) from the path of Allaah (from Islaam), who seek (to make it seem as if there is) crookedness in it (in Islaam) and who reject the Akhirah.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمِهِمْ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

46. Between them (the people of Jannah and the people of Jahannam) is a barrier. On the high wall (between Jannah and Jahannam, called A'raaf) there will be many people (who will be unable to enter either place because their good acts and sins are equal) who will recognise each of them by their signs (they will recognise the people of Jannah by the joy on their faces and the people of Jahannam by the horror on their faces). They (the people of A'raaf) will call to the people of Jannah saying, "Peace be upon you!" They will not have entered Jannah (because they lack sufficient good actions), but they will yearn to (Allaah will have mercy on them and enter them into Jannah).

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

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47. When their eyes will be turned towards the people of the Fire they (the people of A'raaf) will say, "O our Rabb! Do not place us with the oppressive people (the people of Jahannam)!"

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

48. The people of A'raaf will call to many people (of Jahannam) whom they would recognise by their signs (marks) saying, "Your masses (large number of followers and great wealth) and your pride were of no avail to you."

أَهْلَؤَلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

49. (Pointing to the people of Jannah who were poor and weak in the world, the people of A'raaf will tell the people of Jahannam,) "Were these the people regarding whom you swore (worried) that Allaah will not have mercy on them?" (These were really the fortunate ones because it was told to them) "Enter Jannah! No fear shall come upon you nor shall you grieve (or be sad)."

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

50. The people of the Fire will call to the people of Jannah saying, "Pour some water on us or (give us) something (some food or drink) that you have been provided with." They (the people of Jannah) will reply, "Allaah has forbidden these for the Kaafiroon..."

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسُوهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥٠﴾

51. "...those who treated their religion as a sport and game (show and entertainment) and whom the worldly life had deceived (into forgetting about the Akhirah)." Today We shall forget them (leave them in Jahannam without hearing their pleas) just as they forgot the meeting of this day (of Qiyaamah) and because they used to reject (deny) Our Aayaat.

وَلَقَدْ جَاءَهُمْ بَيِّنَاتٍ فَصَلَّاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

52. Undoubtedly We granted them a Book (the Qur'aan) in which we explained to them with (perfect) knowledge (what We told them), and (which was) a guidance (for man's success) and a mercy for people who have Imaan.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءٍ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٢﴾

53. They are waiting only for its outcome (for the fulfilment of the warnings mentioned in the Qur'aan). The day when its outcome (the Day of Qiyaamah) will appear, those who previously forgot (those who did not accept Imaan) will say, "Surely the Rusul of our Rabb have brought the truth! Are there any intercessors who will intercede for us, or can we be returned (to the world) to perform (good) actions contrary to what (evil) we used to perform (so that we may accept Imaan instead of practising Shirk)?" They have destroyed their (own) souls and what (gods) they used to invent will be lost to them.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حِينًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٣﴾

54. Undoubtedly your Rabb is Allaah, Who has created the heavens and the earth in six days (even though He could have created it all in a second) and then turned (focussed) His attention in the Throne. He covers the day with the night, (each one) hurrying to follow the other. The sun, moon and the stars are all subjugated (made to be obedient) by His command (power). Behold! (all) Creation and command (authority) belong to Him. Blessed is Allaah, the Rabb of the (entire) universe.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

55. Call (pray only to) your Rabb in humility (with sincerity) and in secrecy (without show). Verily, He does not like those who overstep the limits (who do things that are against the Shari'ah).

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

56. Do not cause corruption on earth after it has been set in order (do not introduce customs and manners of kufr into Islaam and do not pollute and spoil the earth that Allaah has created perfectly) and call (pray to) Him in fear (of His punishment) and hope (for His mercy). Undoubtedly, the mercy of your Rabb is close to those who do good.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا ثِقَالًا سَفَّاهُ لِبَلَدٍ مَّيِّتٍ فَانزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

57. It is He (Allaah) Who sends the winds ahead of His mercy (before the rains) as a carrier of good news (indicating to people that rain is about to fall. The winds then continue to blow) until, when they carry heavy clouds (after precipitation), We lead them to a dead (dry) piece of ground and then shower rains on it, bringing forth by it (by the rain) all kinds of fruit. In this manner We shall bring forth the dead (from their graves) so that you may take heed (observe and accept Imaan).

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِأَمْرِ رَبِّهِ ۚ وَالَّذِي خَبَثَ لَإِيْحُجُّ إِلَّا نَكِدًا كَذَٰلِكَ تُصَرِّفُ الْآيَاتِ
لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

58. The vegetation of fertile ground springs forth (abundantly) by the order of its Rabb, whereas only scarce vegetation issues forth from infertile ground (after much difficulty). (The example of fertile ground represents the Mu'min whose heart is receptive, spiritually alive and therefore receives guidance, whereas the Kaafir is not receptive and therefore deprives himself of guidance.) Thus do We explain the Aayaat for people who are grateful.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ إِنَّ اللَّهَ مَأْلِكُمْ مِّنْ إِلَٰهٍ غَيْرِهِ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٥٩﴾

59. Undoubtedly We sent Nooh (عليه السلام) to his nation and he told them, "O my people, worship only Allaah. There is no Ilaah for you besides Him. I fear the punishment of a great (mighty) day (the Day of Qiyaamah) for you (if you continue committing Shirk)."

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾

60. The leaders of his people said (to him), “We see that you are obviously deviated (misled).”

قَالَ يَقَوْمُ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾

61. He (Nooh عليه السلام) said, “O my people! There is no deviation with me. On the contrary, I am a Rasool from the Rabb of the universe.”

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

62. “I convey to you the messages (divine guidance and knowledge) of my Rabb, advise you and I know things from Allaah about which you have no knowledge.”

أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

63. “Are you surprised (wandering) that a reminder (advice) from your Rabb should come to you through a man from among you, so that he may warn you (of Allaah's punishment for kufr), so that you may fear (His punishment) and so that mercy may be shown to you?”

فَكَذَّبُوهُ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

64. They rejected him, and (when Allaah sent a flood to punish them) We rescued him and those with him in the ark, while We drowned those who rejected (and lied about) Our verses. Without doubt they (the majority of them) were a blind nation.

وَالِىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

65. To the nation of Aad We sent their brother Hood عليه السلام (as a Prophet). He told them, “O my people! Worship only Allaah. There is no Ilaah for you besides Him. Do you not fear (his punishment) ?

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَذِبِينَ ﴿٦٦﴾

66. The leaders of his nation who disbelieved (and who worshipped idols) said, “Indeed we see you (drowning) in foolishness (with no wisdom) and we surely consider you to be among the liars.”

قَالَ يَقَوْمُ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾

67. He said, "O my people! There is no foolishness with me. On the contrary, I am a Rasool from the Rabb of the universe."

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

68. "I convey to you the messages of my Rabb and I am a trustworthy advisor to you (I shall certainly not betray you)."

أَوْحَيْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَاذْكُرُوا أَنزَلَ عَلَيْكُمْ مَّاءً مِّن بَيْنِ يَدَيْكُمْ فَأَخَذْتُم مِّنْهُ كَمَا تَأْخُذُ السَّيْلُ مِمَّا جَاءَهَا ۚ وَأَخَذْتُمْ كُلًّا مِّثْقَالًا ذَرِيرَةٍ ۚ وَنَسِيتُمْ آلَافًا مِّنْ نَّبَايَاكُمْ فَسَمِعْتُمُوهُ ۚ فَلَمَّ خَسَرْتُم مَّا كُنْتُمْ تُكَذِّبُونَ ﴿٦٩﴾

69. "Or are you surprised (*wandering*) that a reminder (*advice*) from your Rabb has come to you through (*by*) a man from among you so that he may warn you? Recall the time when He (*Allaah*) made you successors after the nation of Nooh عليه السلام and increased you considerably in stature (*better strength and size*). Call to mind the bounties of Allaah so that you may be successful."

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذْرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَأْتِنَا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

70. They replied, "Have you come to us so that we worship only Allaah and leave what our forefathers used to worship? Bring what (*punishment*) you have promised (*with which you have threatened*) us if you are of the truthful!"

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۚ أَتَجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۖ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

71. He said to them, "The punishment and anger of your Rabb has already come upon you. Do you debate with me about names (*idols*) that you and your forefathers have named and for which Allaah has revealed no warrant (*authority*)? Keep waiting (*for Allaah's punishment*) and I shall wait with you (*for the punishment for the annoyance, rebellion and disobedience*)."

فَإِنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا أَوْدَانَ مِّنَ الَّذِينَ كَفَرُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

72. So (*when Allaah's punishment came in the form of a severe windstorm that lasted for 7 nights and eight days*) We saved him and those who were with him by Our mercy and We cut off the roots of (*completely destroyed*) those who rejected Our Aayaat and who did not have Imaan.

وَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٧٣﴾

رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ
فِيَاخُذْكُمْ عَذَابُ الْيَمِّ ﴿٧٣﴾

73. To the nation of Thamud We sent their brother Saalih (as a Prophet). He said, "O my people! Worship only Allaah. There is no Ilaah for you besides Him. An Aayah (the miracle of the pregnant camel that came out of a rock) has already reached you from your Rabb. This camel of Allaah is an Aayah for you (proving to you that I am Allaah's Rasool), so leave it to graze in Allaah's land and do not touch it with evil (do not harm it), for then a painful punishment will seize you."

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْجُونَ الْجِبَالَ بَيْوتًا فَادْكُرُوا الْآيَةَ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

74. Remember (the time) when Allaah made you successors after the Aad and stationed you (gave you a good places) on earth. You build palaces on the gentle portions of it (such as plains and gentle slopes) and carve homes out of the mountains. Remember Allaah's bounties and do not spread corruption (kufr and Shirk) on earth."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْمُونَ أَنَّ طَيْلِحًا
مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

75. The arrogant (proud) leaders of his nation said to those weak (poor) ones who had Imaan, "Are you convinced that Saalih has been sent by his Rabb (as a Prophet)?" They replied, "We certainly believe in what he has been sent with."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

76. Those who were arrogant said, "We absolutely reject that which you believe in."

فَعَقَرُوا النَّاقَةَ وَعَتَوَاعَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحْ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الْمُرْسَلِينَ ﴿٧٧﴾

77. So they stabbed (hamstrung) the camel, defying (turning away from) the command of their Rabb and said, "O Saalih! Bring upon us that (punishment) which you threaten us with if you are really from the Ambiyaa."

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٧٨﴾

78. So an earthquake seized them and they lay face down (disgraced) in their (rock-hewn) homes (which they thought would resist earthquakes).

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُجِبُونَ النَّصِيحِينَ ﴿٧٨﴾

79. Saalih عليه السلام turned away from them and (addressing the dead nation) said, "O my people! I conveyed to you the message of my Rabb and advised you, but you seemed not to like advisors."

وَلَوْ طَآءِذًا لَقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

80. We sent Loot عليه السلام (as a Messenger and) he told his people, "Do you commit such a terrible (shameful) act (of homosexuality) that none in the universe (neither man nor Jinn) had ever committed before you?"

إِن كُنتُمْ تَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

81. "You approach (make advances to) men with lust instead of marrying women! No, you really are people who overstep the limits (of morality and humanity)."

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مَنْ قَرَيْتُمْكُمْ إِنَّهُمْ أَنْاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾

82. The only reply that his people could give him was, "Remove them (Loot عليه السلام and his followers) from our town. They are people who wish to be pure."

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

83. So (when Allaah's punishment arrived and their cities were turned upside down and stones rained on them) We rescued him (Loot عليه السلام) and his family except his wife. She was of those who remained behind (to be killed in the punishment).

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

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84. We showered on them a (frightful) rain (a shower of stones). See what was the plight (end) of the sinners.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ لِقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

85. To Madyan We sent their brother Shu'ayb عليه السلام (as a prophet who was "Khateebul Ambiyaa" an orator Prophet). He said, "O my people! Worship only Allaah. There is no Ilaah for you besides Him." An Aayah (miracle) has already come to you from your Rabb (to prove that I am Allaah's Prophet), so (obey my message to you from Allaah to) give full weight and full measure (when you trade). Do not decrease the things of people (by weighing or measuring less and still charging the full price) and do not spread corruption (bribery and fraud) on earth after it has been set in order. This is best for you if you are Mu'mineen."

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٥﴾

86. "Do not sit by every road to threaten (people), to prevent from Allaah's path (from Allaah's Deen) he who has Imaan, seeking (an opportunity to make it seem as if it has) crookedness in it. Remember (the time) when you were few (in number), then Allaah increased you (made you strong). See what was the (end) result of those who spread corruption (and take a lesson from this)."

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٦﴾

87. "If a group of you believe in what I have been sent with and a group do not believe, then be patient until Allaah decides between us (by rewarding those who are right and punishing those who are not). He is the Best of Deciders (He decides justly after everything is said and done)."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعَبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُولَنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٧﴾

88. The proud leaders of his nation said, "O Shu'ayb! We will surely expel you (drive you out) and those who have Imaan with you from our town unless you return to our religion." He replied, "(Should we return to your religion) Even though we dislike to do so (We shall therefore never do so)?"

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا افْتَحَ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٨﴾

89. "We would surely be forging a lie against Allaah if we were to return to your religion after Allaah had rescued us from it (because this would mean that Allaah prefers us to follow

your false religion). It is not (proper) for us that we return (to your religion), except if our Rabb Allaah wills. (It is a different matter if Allaah had predestined that we should return to your religion for reasons He knows best.) The knowledge of our Rabb surrounds (covers) everything and in Him alone do we trust (we trust that Allaah will keep us steadfast on His true Deen and not cause us to deviate). (However, when Shu'ayb ؑ realised that his people would not listen to him, he prayed) O our Rabb! Decide between us and our people with the truth, for You are the best of deciders (let it be known who is on the right and who is not).”

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَعْتَمَّ شُعَيْبًا إِنَّا كَرِهْنَا لَأَلْخَسِرُونَ ﴿٩٠﴾

90. The Kuffaar leaders of his nation said (to each other), “If you follow Shu'ayb, you will definitely be from the losers (become financially poor).”

فَأَخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُثَمِينَ ﴿٩١﴾

91. So (fire from a cloud, a shrill scream from above and) an earthquake (from beneath) seized them (the Kuffaar of his nation) and they lay in the morning face down in their homes (dead).

الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمْ يَخْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

92. (After their destruction) It seemed as if those who denied Shu'ayb ؑ never existed in their homes. Those who denied Shu'ayb ؑ were the losers (and not those who followed him, as the evil leaders claimed).

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

93. So (after they had all been destroyed) he (Shu'ayb ؑ) turned away from them and said (to the dead), “O my people! Verily I conveyed to you the messages of my Rabb and I advised you. Why should I (now) grieve over a nation of Kaafiroon?”

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسِ وَالضَّرَاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾

94. Whenever We sent any Nabi to a town (and they rejected his message), We seized its inhabitants with hardships (such as famine and misery) and difficulties (distress) so that they become humble (and then accept Imaan).

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَاءُ وَالسَّرَاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

95. Thereafter We exchanged the bad conditions for good conditions until they prospered and said (ungratefully and without taking a lesson), “Indeed bad and good conditions

affected our forefathers as well (these conditions are bound to take place and are not related to our actions. We may therefore continue behaving as we do).” Then We seized (punished) them suddenly while they did not realise (that punishment was coming their way).

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
فَاخَذْنَا مِنْهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

96. If the inhabitants of the (various) towns believe and adopt Taqwa, We will open to them multitudes of blessings from the heavens (such as rain) and the earth (such as abundant crops and minerals). However, they denied (the message of the Ambiyaa), so We seized (punished) them on account of what (evil actions) they earned.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾

97. Are the (Kuffaar) inhabitants of the towns secure against (have they become fearless of) Our punishment afflicting them at night when they are asleep?

وَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٩٨﴾

98. Or are they secure against Our punishment afflicting them during midmorning while they are playing (whether for pleasure or for physical development)?

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

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99. Are they secure (have become fearless) from Allaah's plan (punishment)? Only those at a loss feel secure from Allaah's plan.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرْتُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَّوْنَشَاءُ أَصَبَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلٰى
قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

100. Did it (the incidents of the past destroyed nations) not inform those who inherited (lived on) the earth after them that if We wish We could destroy them (as well) because of their (evil) actions? (However,) We have sealed their hearts so they do not hear (any incident with the intention of learning a lesson).

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبِيَآئِهَا وَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا
مِّن قَبْلُ ۚ كَذٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

101. These were the towns (villages and localities), the stories of which We have narrated to

you. Undoubtedly, their Rusul came to them with clear signs (miracles to prove that they were Allaah's messengers) but they were unlikely to believe in the things that they had rejected previously. In this manner does Allaah place a seal on the hearts of the Kaafiroon (so that they are unable to accept the truth because of their evil ways).

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

102. We found that most of them (most people) did not fulfil their pledge (the pledge that mankind made with Allaah before coming to this world that they would regard only Him as their Rabb) and We found most of them to be disobedient (to Allaah's commands).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

103. Then after them (after the Ambiyaa mentioned earlier) We sent Moosa (عليه السلام) with Our Aayaat (nine miracles as mentioned in the forthcoming verses) to Fir'oun and his chieftains (ministers), but they were unjust towards them (they rejected these miracles). See what was the result of those who spread corruption (they were destroyed by Allaah's punishment).

وَقَالَ مُوسَىٰ يُفْرِعُونَ إِلَىٰ رَسُولٍ مِّنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

104. Moosa (عليه السلام) said, "O Fir'oun! Indeed I am a Rasool from the Rabb of the universe."

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

105. "It is only right that I attribute the truth only to Allaah. I have come to you with a clear sign (miracle) from your Rabb (to prove that I am His messenger), so send the Bani Israa'eel with me (after releasing them from forced labour and slavery)."

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿١٠٦﴾

106. He (Fir'oun) said, "If you have come with some sign (a miracle to prove that you are a prophet), then show it to us if you are from the truthful ones (true in your claim that you are the Rasool of Allaah)."

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

107. So he (Moosa (عليه السلام)) threw down his staff (the first miracle) and it suddenly became a (terrifying and huge) serpent in no uncertain terms (running with mouth open towards Firoun).

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنُّظُرِينَ ﴿١٠٨﴾

فِرْعَوْنَ

108. And when he (Moosa عليه السلام) drew forth his hand (from beneath his armpit), it suddenly became (shining) bright for all to see (the second miracle).

قَالَ الْمَلَأْمِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحْرُ عَلِيمٌ ۝١٠٨

109. (Echoing Fir'oun's feelings because they were too proud to accept the miracles,) The chieftains (ministers) from Fir'oun's nation said, "He is truly an intelligent (skilful) magician."

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ۝١٠٩

110. "He intends to remove you from your land, so what do you instruct (us to do with him)?"

قَالُوا رَجِّهِ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ۝١١٠

111. They replied, "Detain him and his brother while you dispatch callers throughout the towns..."

يَأْتُوكَ بِكُلِّ سَحِرٍ عَلِيمٍ ۝١١١

112. "...who will bring to you every learned (clever expert) magician (to challenge Moosa عليه السلام)."

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ۝١١٢

113. (When) The magicians (were gathered together, they) came to Fir'oun and asked, "Will we receive some (grand) prize if we are victorious (over Moosa عليه السلام)?"

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ۝١١٣

114. He (Fir'oun) replied, "Certainly! And (in addition to that) you will (also) be of those brought close (to me in my grand court)."

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ۝١١٤

115. They (the magicians) said, "O Moosa! Either you throw (your staff first), or we will be the ones to throw (our ropes and staffs first)."

قَالَ الْقَوَّاءُ فَلَمَّا أَتَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ۝١١٥

116. He (Moosa عليه السلام) said, "You throw (first)." When they threw, they mesmerised the

people's eyes (made the people think that the ropes and staffs were snakes), frightened them and displayed wonderful magic (a great illusion).

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

117. We inspired (strengthened) Moosa saying, “(Now) Throw your staff!” Then suddenly it (the snake which was once Moosa’s staff) began to swallow their deceiving (unreal, imaginary) things (the “snakes” that the magicians made people imagine were there).

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

118. So the truth was established and what (vain magic) they practised was dismissed (gone).!

فَغُلِبُوا هُنَا لِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾

119. On that occasion they (the followers of Fir'oun) were defeated and they became the disgraced (humiliated) ones (whereas they always behaved proudly).

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٢٠﴾

120. The magicians were thrown into prostration (in humility and submission because of the grand miracle of Moosa, which they realised could have come only from Allaah).

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

121. They said, “We believe in the Rabb of the universe...”

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

122. “...the Rabb of Moosa ﷺ and Haroon ﷺ (contrary to what Fir'oun wanted them to believe, that he was their “High Lord”).”

قَالَ فِرْعَوْنُ اأَمْنْتُمْ بِهِ قَبْلَ أَنْ أَدْنَىٰ لَكُمْ إِنَّ هَٰذَا الْمَكْرُ مَكْرُتُمْ مَوْفَىٰ الْمَدِينَةِ لِيُتَّخِذُوا مِنْهَا أَهْلَهَا
فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

123. Fir'oun exclaimed (to deceive the masses and to conceal his defeat), “Do you believe in Him before I have permitted you (to believe)? This must certainly be a grand scheme that you all have devised in the city to remove its inhabitants from it (so that you could rule it). Soon you shall come to know (how I shall punish you for this) !”

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ أُصَلِّبُكُمْ أَجْمَعِينَ ﴿١٢٤﴾

124. "I will certainly cut off your hands and your feet from alternate sides (right hands and left feet) and crucify every one of you."

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

125. They (the magicians) said, "Indeed we shall return to our Rabb (after our deaths, when we shall be rewarded)."

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْ رَبَّنَا أَفَرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

126. "You are taking revenge against us merely because we believed in the Aayaat (miracles) of our Rabb when it came to us. O our Rabb! Grant us fortitude (patience and perserverance) and give us death as Muslims (as people who submit themselves to You)."

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

127. The chieftains from the nation of Fir'oun said (to Fir'oun), "Will you leave Moosa and his people to spread corruption in the land (by turning people against you) and to discard you and your gods?" (While regarding Fir'oun to be their highest god, the people of Egypt also worshipped idols) He (Fir'oun) replied, "We shall now kill (all) their sons and allow their daughters to live (as we had been doing previously). (Despite what they do) We still have power over them."

قَالَ مُوسَىٰ لِقَوْمِهِ اسْعَيْنَا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

128. (When the Bani Israa'eel complained to Moosa عليه السلام about Fir'oun's oppression against them) Moosa عليه السلام said to his people, "Seek help from Allaah (Who is more powerful than Fir'oun) and be patient. Surely the earth belongs to Allaah. He gives it (its ownership) as inheritance to whichever of His bondsmen He desires. The final outcome (ultimate good) shall be in favour of those with Taqwa (they shall be successful in the Aakhirah)."

قَالُوا أَوَإِذِينََا مِنْ قَبْلُ أَنْ تَأْتِينَا وَنَمُنَّ بِمَا جِئْتَنَا قَالَ عَلَىٰ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوُّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

129. They (the Bani Israa'eel) said, "We were tormented (oppressed) before you came to us

and after that as well.” He replied, “Soon your Rabb shall destroy your enemy and make you *(their)* successors on earth. Then *(by giving you freedom and power)* He shall see how you behave *(whether you behave as true Mu'mineen or not).*”

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

130. Without doubt We afflicted *(punished)* the people of Fir'oun with droughts *(the third miracle)* and shortages in their produce *(the fourth miracle)* so that they take heed *(realise that they are suffering because of their kufr and therefore accept Imaan).*

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُ إِلَّا إِنَّمَا يَطَّيَّرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

131. When favourable *(comfortable)* conditions prevailed they *(failed to thank Allaah and)* said, “This is what we deserve *(are worthy of).*” However, when adverse conditions afflicted them, they would attribute the misfortune to Moosa عليه السلام and to those with him *(saying that it is because of their evil presence that these difficulties exist).* Behold! Their misfortune *(ill omen)* is with Allaah *(in Allaah's control)*, but most of them do not know it *(they think that it is because of other reasons).*

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

132. They *(the Kuffaar)* said *(to Moosa عليه السلام)*, “Whatever Aayah *(miracle)* you bring before us to bewitch us, we still do not want to believe in you.”

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَارِيتِ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

133. So *(to punish them)* We sent to them the flood *(the fifth miracle, which flooded their homes), the (plagues of) locusts (which ate up all their food and crops - the sixth miracle), the ticks (which infested their homes - the seventh miracle), the frogs (which they found everywhere, even in their utensils - the eighth miracle) and the blood (all their water turned to blood - the ninth miracle) as detailed Aayaat (signs to persuade them to mend their ways).* However, they were an arrogant and a sinful nation *(their sins increased and they did not learn their lesson).*

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا لِمُوسَىٰ اذْعُ لَنَا رَبِّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾

134. Whenever a punishment afflicted *(came to)* them they said, “O Moosa! Pray for us to your Rabb by the pledge that He had made with you *(the pledge that He would remove the*

punishment if we accepted Imaan). We swear that if you remove the punishment from us, we would certainly believe (totally) in you and send the Bani Israa'eel with you."

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِلِغْوِهِ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾

135. (However, each time) When We removed the punishment from them up to the period appointed for them to reach (the period appointed for their destruction or the time between each punishment), they suddenly violated (broke their promise to accept Imaan).

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

136. So We took revenge on them (punished them) and drowned them in the (Red) sea because they rejected Our Aayaat and were negligent (the first son of every person was killed, whilst they were busy with the funeral, Moosa ﷺ took the Bani Israel out).

وَأَوْمَرْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

137. So We made those who were considered weak (the Bani Israa'eel who were enslaved) the inheritors of the Eastern parts and the Western parts of the land that We had blessed (the land of Shaam). The excellent decision of your Rabb (to grant this land to the Bani Israa'eel) was thus fulfilled to the Bani Israa'eel because of their patience. We destroyed what Fir'oun and his people did and whatever they built.

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

138. We took Bani Israa'eel across the sea and they came across a nation who were devoted to their idols. They (the Bani Israa'eel) said, "O Moosa! Make for us a god like how they have gods." He (Moosa) replied (in amazement), "You are truly an ignorant nation (by choosing to worship useless idols when Allaah has saved you from your enemy)!"

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

139. (Moosa ﷺ further said to them,) "Undoubtedly these people are destroyed in their practices and what they do is all useless (not only is their worship useless to them, but it will earn them punishment as well)."

قَالَ أَغِيرَ اللَّهُ أَبْغِيَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

140. He (Moosa عليه السلام) said, "Should I seek for you another Ilaah besides Allaah, when He has favoured you above the (people of) universe (during your time)?" (This is sheer ignorance and rebellion.)

وَإِذْ أَجَبْنَاكَ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يَقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ
وَفِي ذَٰلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿١٤٠﴾

141. (O Bani Israa'eel, remember the time) When We saved you from the people of Fir'oun who used to inflict on you the severest punishment. (Part of this punishment was that) They would slaughter (all) your sons and leave your women alive. There was a great test (of your patience) in this from your Rabb.

وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَّيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَرَسَمَ مِيقَاتِ رَبِّهِ أَرْبَعِينَ لَّيْلَةً وَقَالَ مُوسَىٰ
لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤١﴾

142. We made an appointment with Moosa عليه السلام for thirty nights (at Mount Toor), then ended it with (another) ten (nights) to complete (totally) his Rabb's term of forty nights (during which time Allaah spoke to Moosa عليه السلام and gave him the Torah). Moosa عليه السلام said to his brother Haroon عليه السلام (as he left for Mount Toor), "Take my place as leader of my people. Keep the (affairs of the people in) order and do not (ever) follow the path of those who cause corruption."

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَكِنْ انظُرْ
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا
فَلَمَّا أَفَاقَ قَالَ سُبْحَنكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٢﴾

143. When Moosa عليه السلام arrived for Our appointment and His Rabb had spoken to him (directly), he said, "O my Rabb, show me (Yourself so) that I may see You." (seeing Allaah is not impossible) Allaah replied, "You can never see me (in this world), but look at the mountain. If it remains in its place (after a tiny fraction of My illumination reaches it) then you may (have the ability to) see me." (However,) When his Rabb manifested His illumination to the mountain, he made it crash to pieces, and (seeing the marvellous spectacle) Moosa عليه السلام fell unconscious. When he recovered he said, "I declare Your purity (You are too Pure to be seen by the eyes of this world) ! I repent (for asking for something that I had not been commanded to ask) and I am the first of the Mu'mineen (of my time)."

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ
الشَّاكِرِينَ ﴿١٤٣﴾

144. He (Allaah) said, "O Moosa! Indeed I have selected you from the people (of your time)

for My message (to be My messenger) and for My speech (to be the fortunate one with whom I speak directly). So take what (favours) I have given you and be of the grateful ones (who are thankful for Allaah's blessings).”

وَكَتَبْنَا لَهُ فِي الْأَلْوَا حِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ
يَأْخُذُوا بِأَحْسَنِهَا سَأُوْرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

145. We wrote for him (Moosa عليه السلام) on the tablets (of the Torah) every type of advice and details of everything (that man needs to know). (We told him) “Hold fast to it (to the teachings of the Torah) and command your people to hold on to the excellent commandments it contains. I shall soon show you the abode of the disobedient ones (the lands once occupied by Kuffaar nations that you will soon occupy).”

سَاصْرِفْ عَنْ أَيْتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ
يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوْهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

146. I shall soon turn those people away from My Aayaat who are unjustly proud on earth. (As a result of this,) If they see every (type of) Aayah, they will not believe it. If they see the path of guidance, they will not adopt it as their path, but if they see the path of misguidance they will adopt it as their path (which is distorted because of constant denial of truth). This is because they reject Our Aayaat and disregard them.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

147. Those who reject Our Aayaat and the meeting of (Allaah in) the Aakhirah, their actions are wasted (in the Aakhirah they will have no rewards for their good actions). (However, no injustice will be shown to them because) They will be punished only for the (sinful) actions that they carried out (and no more). (The Kuffaar will receive the rewards for their good actions only in this world and not in the Aakhirah.)

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا حَسَدًا لَهُ خُورٌ الْمَيْرِ وَآنَهُ لَا يَكْلَمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا أَلَمْ يَتَّخِذُوْهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

148. After him (after his departure to Mount Toor) the people of Moosa made from their jewellery a calf (crafted by Saamiri) that was (merely) a body (a torso) which made (meaningless mooing) sounds (because Saamiri put in it some sand taken from the footprint of Jibra'eel عليه السلام, as mentioned in verse 96 of Surah 20). Could they not see that it could not speak to them, nor guide them aright? They took it (the calf) to be their Ilaah and did (themselves) a great wrong.

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ
مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

149. When they regretted (*worshipping the calf*) and realised that they were (*really*) astray, they said, "If our Rabb does not show mercy to us and forgive us, we will certainly be of the losers (*destroyed in both worlds*)."

وَلَمَّا جَعَلَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَقْتُمُونِي مِنْ بَعْدِي أَتَعْلَمُونَ أَمْرًا بِكُمْ
وَأَلْقَى الْأَلْوَاحَ وَآخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا
يَقْتُلُونَنِي فَلَا تَنْسِمْتَ فِي الْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

150. When Moosa عليه السلام returned to his people in anger (*because of the polytheistic in act*) and grief (*because of what they had done in his absence*), he said, "Evil indeed is the way in which you people followed me after my departure! Do you seek to hurry the order of your Rabb (*to punish you*)?" (In his anger,) He (Moosa عليه السلام) threw down the tablets (*of the Torah*) and seized his brother's (Haaroon عليه السلام's) head (*hair and beard*), pulling him towards him. Haroon عليه السلام said, "O my mother's son! (*a term used to arouse love and kindness*) Verily the people regarded me to be weak (*overpowered me*) and nearly killed me. So let not the enemies laugh at me (*by your treating me in this manner*) and do not count me among the wrongdoers (*because I did not worship the calf with them*)."

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

151. He (Moosa عليه السلام) said, "O my Rabb! Forgive me and my brother and enter us in Your mercy. Surely You are the Most Merciful of those who show mercy."

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

152. Verily those who took the calf (*for their Ilaah*) will surely be struck by the wrath (*punishment*) of their Rabb and humiliation (*disgrace*) in the worldly life (*those who worshipped the calf were thereafter executed*). In this manner do We punish those who invent lies (*by regarding others as Allaah's equals*).

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا أَنَّ رَبَّهُمْ لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

153. As for those who sin and then (*sincerely*) repent afterwards (*after committing the sin*) and accept Imaan, surely your Rabb is Most Forgiving, Most Merciful (*He will forgive them*).

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ فِي سُجُنِّهَا هُدًى وَرَحْمَةً لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَهْتَدُونَ ﴿١٥٤﴾

154. When the anger of Moosa عليه السلام subsided, he took hold of the tablets (of the Torah that he had thrown down in anger). Written in its script was guidance and mercy for those who fear (the punishment of) their Rabb.

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ
وَأَيَّاى أَنَّهُ لَكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنتَ
وَلِيِّنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

155. Moosa عليه السلام chose from his people seventy persons for Our appointment. (He took these people to Mount Toor with him when the Bani Israa'eel doubted that the Torah was really from Allaah and wanted to hear Allaah command them directly. However, when Allaah spoke to them, they again doubted and asked to see Allaah. Allaah then killed them all when an earthquake shook the mountain.) When the earthquake struck them, he (Moosa) said, "My Rabb! If You wished You could have destroyed them and me from before (if You wanted to destroy them, You could have killed them before we came here. However, I am certain that You wished only to teach them a lesson. So do revive them, so that the Bani Israa'eel do not accuse me of killing them). Will You (You will surely not) destroy us (me) because of what the foolish ones among us do (because the Bani Israa'eel will certainly kill me for this)? (I am sure that) This is but a test from You by means of which You send astray whoever You please and guide whoever You please. You are our Protecting Friend so forgive us and have mercy on us. Undoubtedly You are the best of forgivers." (Allaah then revived the seventy men.)

وَكَتَبْنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ قُلْ عَذَابِي أُصِيبُ بِهِ مَن يَشَاءُ
وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهُمُ الَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا
يُؤْمِنُونَ ﴿١٥٦﴾

156. "Write (allot) good for us in this world and in the Aakhirah. We have certainly turned to You (in repentance)." Allaah said, "With My punishment I afflict whoever I please whereas My mercy encompasses (surrounds) everything. I shall soon (in the Aakhirah) ordain it (My mercy) for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat..." (Quraan)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ
عَنهُمْ أَصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ
الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

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157. "...and who follow the Rasool (who is also) the untutored Nabi (Muhammad ﷺ, about)

whom they find (his name and description) written in the Torah and the Injeel (both of which they have) with them. He (Muhammad ﷺ) instructs them to do good, prevents (forbids) them from evil, permits pure things for them (which was forbidden in the previous religions), forbids them from impure things (such as carrion, blood, etc) and removes from them the burden and shackles (the stern laws) that were (binding) upon them (such as cutting off the portion of a garment that is impure). So the successful ones are certainly those who believe in him, honour him, assist him and follow the light (the Qur'aan) revealed with him."

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَاْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

158. (O Muhammad ﷺ) Say, "O people! Indeed to all of you (to the entire mankind until the Day of Qiyaamah) I am the Rasool of that Allaah to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah and His Rasool (who is) the untutored Nabi who believes in Allaah and His words (the Qur'aan). Follow him so that you may be rightly guided (because there is no salvation without Imaan and belief in the Risaalah of Rasulullaah ﷺ)."

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

159. From the people of Moosa (عليه السلام) there is a group that guide (others) to the truth (to Islaam) and practise justice accordingly (according to the teachings of Islaam).

وَقَطَعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

160. We divided them (the Bani Israa'eel) into twelve tribes, (who behaved as) separate nations (each having their own leader so that they could govern their own affairs). When Moosa (عليه السلام) requested water for his people, We sent revelation to him saying, "Strike the rock with your staff!" So (when he struck the rock) twelve springs gushed forth from it and each tribe knew their place of drinking. We shaded them with the clouds (as they wandered lost) and sent to them Manna and Salwa (to eat). (Allaah instructed them,) "Eat from the pure things that We have provided for you." They did not oppress Us but oppressed their own souls (because of their wrongdoing they suffer all the consequences).

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا
الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

161. (Remember the time) When it was told to them (the Bani Israa'eel), "Live in this town (Areeha), eat from wherever you wish, say, 'Forgive our sins!' and enter the gate (of the town) bowing down (prostrating in submission to Allaah). (When you do this,) We will forgive your sins." Soon We shall grant an increase (in reward and forgiveness) to those who do good.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ
السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

162. So the oppressors from among them changed the words to what was not told to them (they changed the word "Hitta" meaning "forgiveness" to "Hinta", meaning "wheat") so We sent to them a punishment (a plague) from the skies because of their wrongdoing (their treachery and haughtiness).

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
فِيهَا نِصَابُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

163. Ask them about the village (Aila-Elat) that was at the seaside; (ask them about the time) when they (the Jewish people of the village) failed to honour the Sabbath (they were prohibited from fishing on Saturdays, but failed to abide by the prohibition, as was mentioned ahead). (Ask them about the time) When their fish would be (so abundant that they were actually) visible from the surface (of the water) on Saturdays, but would not come (in such large numbers) on other days. In this manner did We test them because of their disobedience. (The temptation to fish on Saturdays tested their will-power to abide by Allaah's command. As a result, the community divided into three groups. One group violated the prohibition, a second refrained from fishing and also tried to stop the first group, whereas a third group refrained from fishing themselves but did not stop the first group.)

وَإِذْ قَالَتِ امْئَةً مِنْهُمْ لَمْ تَعْطُونَنَا قَوْمًا لِلَّهِ مُهْلِكُهُمْ أَوْ مَعِزُّهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَى
رَبِّكُمْ وَلَعَلَّكُمْ يَتَّقُونَ ﴿١٦٤﴾

164. When a party of them (the third group) said (to the second group), "Why do you advise people (the first group) whom Allaah shall destroy or afflict with a severe punishment?" They (the second group) replied, "(We are trying to stop them) To be absolved (excused) of guilt before

your Rabb (so that Allaah does not ask us why we did not make an effort to stop them from sinning) **and so that they may abstain** (from fishing and be saved from punishment).”

فَلَمَّا سَوَّاهُ كَرُّوا بِهِ أَجْنَانًا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَئِيسٍ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

165. When they (the first group) **forgot** (ignored) **the advice given to them** (by the second group), **We saved those who used to forbid evil** (the second group) **and We seized those who did wrong** (the first group) **with a terrible punishment because of their disobedience.** (Because they disliked violating Allaah's command, the third group were also saved from punishment.)

فَلَمَّا عَتَا عَنْ مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

166. When they transgressed (overstepped the limits of) **that which they were prohibited from** (doing), **We told them, “Become humiliated monkeys!”** (They were then transformed into monkeys and lived like monkeys for three days before dying.)

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ ۖ وَإِنَّكَ لَكَفُورٌ رَحِيمٌ ﴿١٦٧﴾

167. (Do not forget the time) When your Rabb declared that until the day of Qiyaamah He will definitely (repeatedly) **raise against them** (the Bani Israa'eel) **such people who will inflict them with severe punishment** (as a result, there have been many figures in history who were responsible for humiliating the Jews in many ways). **Certainly your Rabb is swift in punishing** (the wrongdoers) **and** (at the same time) **He is undoubtedly the Most Forgiving, the Most Merciful** (towards the Mu'mineen).

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿١٦٨﴾

168. We divided them (the Bani Israa'eel) **into various** (many) **groups on earth** (so that they may be humiliated by political subjugation). **Some of them are pious while others are besides this** (Kuffaar and sinners). **We tested them with good conditions** (prosperity) **and bad conditions** (hardship) **so that they may return** (to being obedient to Allaah).

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ
عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ طَلَدَارُ
الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

169. After them followed an evil generation who inherited the Book (the Torah from their forefathers). They grabbed the (lawful and unlawful) goods of this lowly thing (this world) and claimed, "We shall be forgiven (for all our wrongdoing)." If the same kind of (unlawful) goods came to them (a second time), they seized it as well (even though they knew that they were guilty of a sin the first time. They therefore persisted in sin, an act for which the Torah did not promise forgiveness). Was the pledge of the Book (Torah) not taken from them that they will attribute only the truth to Allaah? And did they not learn what was contained in the Book (Torah. How can they then claim that they will be forgiven despite sinning so persistently?) The home of the Aakhirah is best for those who adopt Taqwa (have fear and wisdom). Do you not understand? (One who understands will opt for the life of the Aakhirah instead of the life of this world.)

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٦٩﴾

170. As for those (Jews) who hold fast to (observe) the Book (the Torah, because of which they become Muslims) and establish salaah, most assuredly We will not destroy the reward of those who improve (who do good).

وَأَذِّنْ تَحْتَ الْجَبَلِ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٠﴾

171. (Remember the time) When We uprooted the mountain (Mount Toor and suspended it) above them (the Bani Israa'eel) as if it were a canopy and they thought that it would fall on them. (When the Jews broke their promise to fulfil the commands contained in the Torah, Allaah suspended the Mount Toor above their heads and threatened to drop it on them if they did not obey the commands of the Torah.) (We said to them) "Hold fast on to what We have given you (the Torah) and remember what is in it so that you may adopt Taqwa."

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غْفِلِينَ ﴿١٧١﴾

172. (Remember also the time before man was sent to earth) When your Rabb extracted (took) from the backs (loins) of the children of Aadam (their descendants) and (after proving to them that He is their Rabb) called them to witness over themselves saying, "Am I not your Rabb?" They replied, "Certainly! We testify to it." (This was done) So that they do not say on the day of Qiyaamah, "Indeed we were unaware (heedless) of this (Towheed)." (This pledge that mankind made with Allaah is referred to as the Pledge of Alist.)

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٢﴾

173. Or (another reason for this is that it should not be) that you say (on the Day of Qiyaamah), "Our

forefathers committed Shirk from before and we were merely the descendants after them (we were therefore only following their example). Will you destroy us for what was done by those who practised falsehood (for what our forefather had been doing) ?” (This excuse will be useless because every individual had already undertaken that s/he would recognise Allaah as The One and Only Ilaah.)

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٤﴾

174. In this manner (as We have explained thus far) do We explain the Aayaat (facts) so that they return (to obedience).

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَاسْلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَايِينَ ﴿٧٥﴾

175. (O Muhammad ﷺ) Recite to them (the Jews) the incident of the one to whom We gave Our verses (a Jewish scholar called Ba'am bin Baa'oora), but he withdrew from them (discarded the teachings of the Torah). So Shaytaan pursued him and he became of those gone astray. (When Ba'am was bribed to curse Moosa عليه السلام, he obliged but the ill effects of all his curses fell instead on him and his people.)

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٧٦﴾

176. If We wished, we could have raised him (in status) by these verses (if he practised what the verses of the Torah taught), but he clung to the ground (the material gains of this world) and followed his passions (lured by a woman). His example is like that of a dog. If you place a load on it, it will pant with its tongue out and if you leave it alone, it will (still) pant with its tongue out (in every situation, the stance of a dog is one of humiliation). Such is the example of those who reject Our Aayaat. So narrate the stories (parables) so that they (constantly) ponder (over these stories and accept Imaan).

سَاءَ مَثَلًا لِّلْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَانْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿٧٧﴾

177. Evil indeed is the example of people who reject Our Aayaat and who oppress their own souls (by sinning and committing kufr).

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٌّ وَمَنْ يُضِلِّ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٧٨﴾

178. Only the one whom Allaah guides is (truly) rightly guided. As for those whom Allaah sends astray, they are the losers (in both worlds. Knowledge without Taqwa leads to error).

وَلَقَدْ ذَرَأْنَا الْجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا

وَلَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

179. Without doubt, We have created a large number of Jinn and mankind for Jahannam. They have hearts with which they cannot understand *(the truth)*, eyes with which they cannot see *(the truth)* and ears with which they cannot hear *(the truth)*. *(In fact,)* They are like animals, but even more astray *(while animals realise that they should stay away from harm, the Kuffaar rush headlong into Jahannam because of their behaviour)*. These are the indifferent *(heedless)* ones.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

180. Allaah has the most beautiful names, so call Him by *(any or all of)* them and leave *(ignore)* those who show disrespect towards His names. They shall soon be punished for their actions.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

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181. From those whom We have created are a nation *(the Muslims)* who guide *(others)* to the truth and practise justice *(equity and truthfulness)* accordingly *(according to the principles of Islaam)*.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

182. As for those who reject Our Aayaat, We shall gradually grant them respite *(we shall postpone their punishment)* in a manner *(so subtle)* that they do not realise *(it for We seize them little by little)*.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

183. We shall give them time *(to do as they have been doing, thereby warranting greater punishment for themselves)*. Verily My plan is powerful *(none has the power to prevent it)*.

أَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

184. Do they *(the Mushrikeen of Makkah)* not ponder *(about the life of Muhammad ﷺ and his message and realise)* that their companion *(Muhammad ﷺ)* is not insane? *(The flawless character of Rasoolullah ﷺ that the people of Makkah knew very well made it abundantly clear to them that he could never have been a madman. They called him an insane person only because they had nothing else to say against him.)* He is but a clear *(plain)* warner.

أَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَإِنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ إِلَيْهِمْ
فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

185. Have they not reflected upon the kingdom of the heavens and the earth and whatever else Allaah has created (thereby realising that the Creator of it all must be the One and Only Ilaah)? **And** (have they not pondered about the fact) **that perhaps their term (of life) is soon to expire** (after which they will have to face Allaah) ? **What speech will they believe in after this (Qur'aan) ?** (If they cannot believe in the Qur'aan despite its miraculous nature, there is nothing else that they will believe in.)

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٨٥﴾

186. There is no guide for the one whom Allaah sends astray and He will leave them to wander blind (confused) **in their rebellion.** (Pride usually causes one to reject the truth, leaving one wandering astray.)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا الْوَقْتُهَا إِلَّا هُوَ تَنقَلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ
لَأَن تَبْلُغُوا الْآبَغَةَ يَسْأَلُونَكَ كَذَلِكَ حَتَّىٰ عَنِهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرِ النَّاسِ لَا يَعْلَمُونَ ﴿٨٦﴾

187. They ask you (O Muhammad ﷺ) **about Qiyaamah, when will it occur?** Say, “The knowledge of this is with my Rabb (only Allaah knows when it will occur). Only He will make it appear in its time. It (the occurrence of Qiyaamah) will be weighty on the heavens and the earth and will appear suddenly.” They ask you as if you have perfect knowledge of it. Say, “The knowledge of this is only with Allaah, but most people do not know.” (We are aware of only the signs of Qiyaamah, as mentioned by Rasullullah ﷺ.)

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَنْدَرْتُ مِنَ الْخَيْرِ شَيْئًا وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٧﴾

188. Say (O Muhammad ﷺ), “I have no power to effect any good, nor any harm to myself, except that (much good or harm) which Allaah wills. If (only) I had knowledge of the unseen, I would have accumulated an abundance of good and no evil would have afflicted me. However, I am only a warner and a carrier of good news for the Mu'mineen.”

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَّنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٨٨﴾

189. It is He Who created you from a single soul (Adam عليه السلام) **and made a spouse** (Hawwa) **from there so that he could find comfort with her.** (From Adam عليه السلام and Hawwa, many generations followed. Among these generations there were many couples as well. Referring to a single couple as an example among the many couples, Allaah says,) **So when he** (the husband) **covered her** (his wife), **she** (conceived and) **bore a light weight** (a child), **which she carried** (in her womb). **When it** (the unborn child) **became heavy** (and was close to being delivered), **they both prayed to Allaah their Rabb saying,** “If You grant us a healthy child, we will definitely be of the grateful ones.”

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٩٠﴾

190. (However,) When He granted them a healthy child, they both attributed partners to Allaah (committed Shirk) in that (the child) which He had granted them (by said that a certain saint, idol, treatment, etc had granted them the child). Allaah is Exalted above all (gods) that they ascribe to Him.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٩١﴾

191. Do they (the Mushrikeen) ascribe as partners to Allaah such things that cannot create anything, but were themselves created (that which is created cannot be the Creator)...

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرٌ وَلَا أَنفُسُهُمْ يَنْصُرُونَ ﴿٩٢﴾

192. ...and who are not able to assist them (the Mushrikeen), nor able to assist themselves? (Let alone assisting the Mushrikeen, an idol is unable even to chase away a fly sitting on it.)

وَأَن تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْتَجِيبُوا سِوَاكَ عَلَيْهِمْ أَدْعَاؤُهُمْ أَمْ أَن تَمْ صَمِتُونَ ﴿٩٣﴾

193. If you call them (the idols) to guidance (to guide you) they cannot comply with you (because they can neither hear nor speak). it is the same to you whether you call them or you remain silent (in every event, the idols will be unable to respond).

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

194. Verily those that you call to (worship) besides Allaah are slaves like yourselves, so call them and let them answer if you are truthful. (It is obvious that they will be unable to hear, let alone answer. It is therefore clear that worshipping them is futile.)

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ أذانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿٩٥﴾

195. Do they (the false gods) have legs with which they can walk? Or do they have hands with which they can hold? Or do they have eyes with which they can see, or ears with which they can hear? Say (to the Mushrikeen, O Muhammad ﷺ), "Call your partners (gods) and then (try to) plot against me and do not spare me (I have no fear for your gods)."

إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿٩٦﴾

196. Verily my Protecting (Helping) Friend is Allaah, Who has revealed the Book (the Qur'aan) and Who assists (and protects) the righteous.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿٩٧﴾

197. Those (gods) whom you call upon (worship) besides Him (Allaah) are unable to help you and cannot even help themselves (so why worship them?).

وَأِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿٩٨﴾

198. If you call them towards guidance, they cannot hear. (Because of the manner in which the idols are carved,) You will think that they are looking at you, but they cannot see (for they are lifeless).

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٩٩﴾

199. Adopt forgiveness (overlook the harm that your enemies do to you), instruct (order others to do) what is right and ignore (shun) the ignorant ones (because it is futile to argue with them).

وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٠﴾

200. Should Shaytaan provoke (incite) you (to do evil), then seek protection from (in) Allaah. Verily He is the All Hearing, the All Knowing.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٠١﴾

201. Indeed when the temptation (to do evil) from Shaytaan reaches those who fear Allaah, they remember (Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin) and their eyes instantly open (they realise Shaytaan's plot and ignore the temptation).

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿١٠٢﴾

202. They (the Shayaateen) pull their brothers (the Kuffaar) (further) into deviation (evil and sin) after which they stop at nothing (to do evil).

وَإِذَا مَرَّتْ بِهِمْ بَايَةٌ قَالُوا لَا أَجَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَإٌ مِّنْ

رَبِّكُمْ وَهَذِي وَرَحْمَةُ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠٣﴾

203. (O Muhammad ﷺ) Whenever you do not bring them (the people of Makkah) a sign (a miracle that they demand) they say, “Why do you not choose (to do) this (miracle) ?” Say, “I follow only

what is revealed to me from my Rabb (I have no power to perform any miracle I desire).” This (Qur'aan) is (a collection of) insights from your Rabb (that prove Towheed), guidance and mercy for people who have Imaan (so accept the Qur'aan and do not await other miracles).

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

204. When the Qur'aan is recited, then listen attentively to it (stop talking) and remain silent (let one read and others listen, as in Salaat) so that mercy may be shown to you.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

205. Remember your Rabb in your heart in the morning and evening with humility (with compassion) and fear, and in a manner that is not noisy; and do not be among those who are neglectful (heedless of Allaah's Dhikr).

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

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206. Verily those who are present by your Rabb (the angels) are not too proud to worship Him. They praise His purity and prostrate to Him (you should therefore try to be like them). (One who recites or hears this verse being recited should perform Sajdah.)